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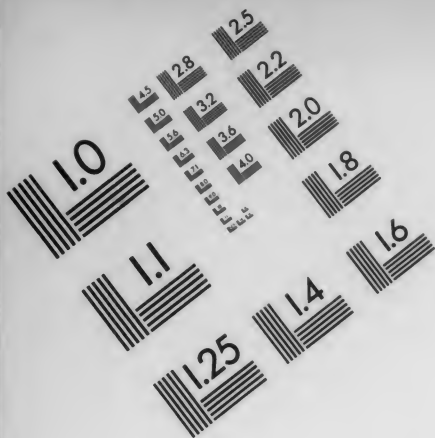
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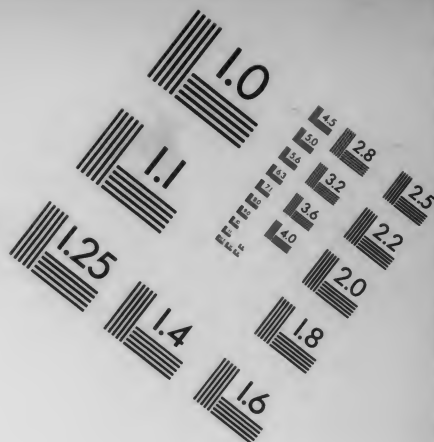
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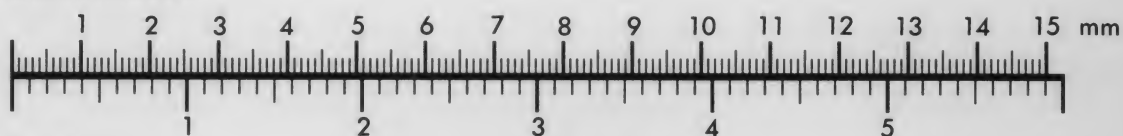
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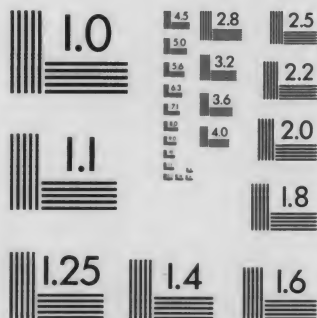
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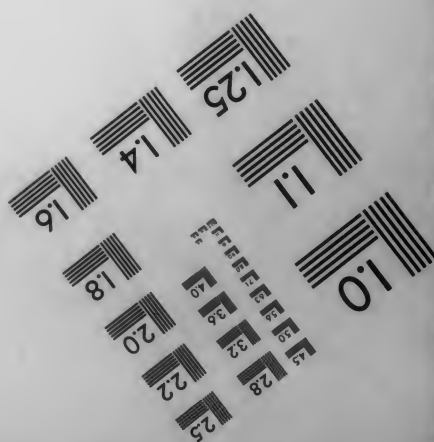
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Being and Existence

A Philosophical Discussion

By Frank Sewall



1909

Being and Existence

A Philosophical Discussion



BY
FRANK SEWALL

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By the Same Author



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Contents



I.	Being	9
II.	Existence	12
III.	Trinal Monism	15
IV.	The Pragmatic Test; or the World as We Know It	17
V.	The First Evolution.	21
VI.	God	23
VII.	Life and Love	25
VIII.	Love is Substance	29
IX.	Wisdom the First Form	30
X.	Divine Personality	31
XI.	Omnipotence, Omnipresence, Omniscience	33
XII.	What is Order?	33
XIII.	The Knowledge of Opposites	34
XIV.	"In Space Without Space"	35

Foreword



IN this series of papers it is my desire to examine philosophically the questions relating to Being, to Existence, to Creation, to Man and Man's Relation to Deity; to find in what central truths the three planes of human thought,—theology, philosophy, and science harmonize and are at one; and so to arrive at a recognition of God as abiding in and controlling, with the perfect and peaceful sway of infinite Love, Wisdom, and Power, the whole sphere of our and of all existence.

Being and Existence

A Philosophical Discussion

I. BEING.

Attention is first called to the most fundamental of all questions—The Nature of Being: What is it, to Be?

I call this the most fundamental of all questions because Being constitutes the first knowledge of man and is that fact which nobody can deny or without acknowledging which no thought or reasoning whatever is possible. In order to reason at all there must be a reasoner, therefore something is; if only the reasoner: but the process of our reason involves a variety of things from which to reason and about which to reason; therefore Being must comprise many things besides the reason. As this is that universal knowledge with which all must start, our first inquiry is therefore "What is Being: what is it, to be?"

It may seem to many, at first glance, that this question is quite unnecessary since their idea of Being is a simple one, common to all minds alike; but a little reflection will show that this is not the case. Being means to some minds what it does not to others. A child may think there are no stars in the heavens at mid-day because we cannot see them. A savage might say that the earth *is* because he can tread on it and that above the earth nothing is because there is nothing to tread on; the early Ionic philosophers taught that all being was originally some one of the physical elements; later the Eleatic school, that all being was mind and what was not mind was not anything. So we see that Being itself must be defined and must therefore be capable of some kind of analysis. Even if we say that "To be" is a simple idea; prior to the idea of being anything or nothing, of being this or that, the question will still arise, what is it for a thing *to be*? Is it for instance to be in intention, or in thought, or in fact? And if the latter only, then what is meant by the statement, which no one can

deny, that every work of man involving thought or desire must have "been" in mind *before* it could have acquired any being in matter?

Now, when we talk of a *thing's* being we are not considering the simple idea of being but we qualify it by the idea of the thing it is. Thus to the universal substance we give a particular form and thus make a thing of it. To get at the idea of being pure and simple, without even calling it substance, we must take away therefore all idea of form or of any thing, or any possible object of thinking, as this or that. We then have left the idea, or at least the name, Being. Is there such a—we can not call it thing because it is not things we are here trying to name,—but is there any real content to this name—pure abstract Being? Surely there is no other name we can give it for that would be to qualify it—to make it the being of some thing. But that there is such a reality we are compelled to admit. Out of no Being no being could come. We can not conceive of Being having a beginning or having an end. As far as thought goes it goes; and if thought stops it still knows by intuition that Being reaches beyond. Nameless, quantity-less, indefinable as this concept of Pure Being is, there are two things we therefore can assert of it besides its self-necessary reality. And these are its infinity and its eternity.

To this concept or primary reality Swedenborg therefore gives the name the *Esse* and he says its sole attributes are "the infinite" and "the eternal." He also calls it the *Ipsium*, or the essential self—but this is evidently in distinction, from that which is not self and implies the idea of the other. To the *Esse*, the pure Being, we therefore can attach only the ideas of the infinite and the eternal. But even these ideas are, in this connection, only negative terms and assert rather our inability than our ability to attach any form or any idea to simple Being. For in calling it infinite we merely say that we can give it no bounds in space; and in calling it eternal, that we can give it no bounds in time.

But the question now arises: is this pure Being, of which we can form no idea, while we are convinced of its eternal reality, all the Being there is? Is this the Being we are attempting philosophically to analyze?

That it is not is evident from the fact that there is Being which we consciously perceive and which we can definitely know and which we can see and touch. This also, although not infinite and eternal, is nevertheless to be classed under the term Being, and must come within the range of our inquiry as to what Being is. When we proceed to examine Being, therefore, the word does not mean, mere *Esse*, mere pure Being in the abstract of which we can only say that it is infinite and eternal; but it means "All that is."

Now the moment we begin to examine Being in the sense of "All that is" we leave the idea of abstract Being and take up, instead, the idea of Existence; and we find that in reality there is no such thing as Being that does not exist. While we can form perhaps a dim conception of such Being apart from our conception of its particular form of existence, still we can not conceive of even that pure Being as not existing. But existing Being is the being that we know; it is the "All that is;" it is the Being of which we form a part; it is the Being *in other parts*, in all the infinite variety of parts and kinds which we know through our senses. We dare not say, therefore, that we do not know Being or what Being is, since we do know it in that existence which is everywhere manifest to us.

We are quite ready to agree with the Agnostic's idea that of the pure Being, which we abstractly conceive of, the *Esse* itself, we can know nothing, save to deny it any limit in time or space. But, far from this being the "All that is," this imagined Being, if it were without existence, would be mere nothing, a pure fiction of the mind. Says Swedenborg: "An *Esse* without a substance is a mere imaginary entity, substance being a subsisting entity; and whatever is a substance is likewise a form, for substance, too, without a form is a mere imaginary entity." (*T. C. R.* 20.) Also "An *Esse* unless it exist is nothing, and in like manner an *existere* is nothing unless it be derived from its *esse*. Wherefore granting one we must grant the other."

However much then the Agnostic may deny his ability to know a pure Being which does not exist, we say that with that conception we have, whether in science or philosophy or revelation, nothing to do. But neither can the Agnostic any

more than ourselves deny that all Being that *is*, does exist, and that therefore it has form and must come more or less within the range of our ability to know; since the existing world is that of which we form a conscious part and of which we are conscious and intelligent observers.

Taking then the existing world, the "All that is," as the object of our philosophic study, we cannot, (even as Agnostics), say that we know nothing of its inmost reality until we can say that pure Being or this inmost reality does not manifest itself in this its own existence. If existence is the existing of that which is, then in knowing existence we must know in some manner or degree that which is, or the inmost reality.

II. EXISTENCE.

Taking then the word Being in the practical sense of the Existing, of the "All that is," and thus stepping out upon the plane of a real world of knowledge and not of imaginary entities which practically are nothing, we find that this Being, this "All that is"—far from being, beyond analysis or definition—defines itself with absolute unerring accuracy to every mind that gives a little careful thought to any simple object of its knowledge. For we find that in the very existence of anything there is necessarily involved three entirely discrete degrees of Being, and that to know Being is at the same time to know these three degrees.

The existence of anything which can be an object of our knowledge involves in itself: I. the End or purpose from which it ever came to be; II. the Cause, or the manner how it came to be; and finally III. the Effect, or the thing itself as it is. Whether we take the world as a whole, or any least part of it, we find there is this involution in it of these three degrees of being: the end, the cause and the effect. If we take the "All that is" as the existence we are to study, we find, by the very necessary laws of our thinking, involved in it these three degrees of Being: the end or the Why of its existence, the cause or the How of its existence, the effect or the What of its existence. Nay, if we ascend to God, the supreme object of all contemplation and all knowledge—and regard Him not as an abstract nothing, but as an existing God—we then must

know Him in His own infinite but self-derived degrees—namely God in that which is His own end or purpose of being; God in His own manner or Laws of existence, and God in His own Proceeding or outstanding effects.

I have said that these three degrees are involved one within the other. Thus that the end is in the cause, and that the end and the cause of anything are in the effect or the thing itself. Thus:

ILLUSTRATION A.

In speech: in every sentence spoken, that is, in any speech as an *effect*, there is the thought which shaped and articulated it, which is its *cause*; and there is the affection or desire which prompted it, which is its *end*. Thus in the sentence spoken there are involved the three planes of its existence; the affection is in the thought, and the affection and the thought are in the words as uttered and as producing an actual material effect on the air. Such being the involution of being in the sentence or in the effect, the evolution of being will be the extraction of the meaning of the sentence from the words spoken—which we may call the study of the cause, or the manner how of the sentence; and then the extraction of the feeling or the purpose that lay behind the meaning, which we may call the study of the end (*Endzweck*), the motive or "reason why" of the utterance.

ILLUSTRATION B.

If we pick up a pebble from the pathway, the same trinity, eternal and divine, lies involved in its existence as in the nature of man, or as in the whole existing world. The pebble as we feel and see it is effect; but the effect never would have been but for a cause, and that cause never would have been but for an end or purpose that prompted it. The evolution of the real being of the pebble is the unfolding of a cause within the outward material shape and the unfolding of an end or destined use within the cause. For just as truly as there can be no effect without a cause, as truly can there be no cause without an end or purpose that brought it about. Therefore the end itself

may also be and is sometimes called the First or *Final* cause (from *Finis*, the end) in distinction from the intermediate degree between end and effect which we then may designate as the instrumental or efficient cause, being that by which the end proceeds to its effect.

Inasmuch therefore as the existence of everything that is involves these three degrees of Being, effect, cause and end, the knowledge of anything, to be a true or complete knowledge, must embrace the knowledge of: I. its ultimate form as effect; II. of its existence as cause; and III, of its being as end. Anything short of this cannot be called a complete knowledge of anything, much less a philosophy.

To know a thing philosophically we must be able to answer the three questions about it: Why? How? What? From what end or purpose does it have its being: by what law or cause does it derive its special existence? What has this end, by means of the cause, produced in effect? To answer these questions when asked regarding the "All that is" is the aim of a true philosophy.

It will be seen readily that to study existence from Being only, and so as end only or as an abstraction—would be no philosophy: no more is it a true science or knowing to study existence as mere effect. The only complete knowledge is a knowledge of effects from their causes and of causes from their ends. The only true knowledge of the world or of existence is therefore the knowledge of the plane of effect from the plane of cause and the plane of cause from that of end.

Science is therefore entirely justified in limiting the range of its investigation to the plane of effect or what it calls the "facts" of sensuous experience, and so in making the world of time and space the whole world of its handling and reporting. The only error would be in claiming that such a knowledge is the complete knowledge of the world, and that the all of Being contains nothing intelligible beyond the reach of this kind of investigation. Again science is quite right in saying, as Aristotle taught regarding Plato's ideas, that a world of ideas not embodied in existing things would be only an idle and useless world; and that therefore the place to study ideas is in the existent phenomenal world. But this is quite differ-

ent from denying the reality of ideas and causes as constituting a degree of being discrete from that of the effect, although residing within the plane of effect, like the watch spring behind the movement of the hands upon the face.

III. TRINAL MONISM.

Having glanced briefly at what is involved in the idea of Being, as an object of thought, it will be profitable here to consider briefly another fundamental concept—which is practically the same but at the present day is discussed under another name, namely, the Nature of the One. What is Monism? If all is reduceable to a One, what is that One? Is it material? Is it spiritual? Is it without quality whatever? Is it something or nothing? If something—how are we to conceive of it?

THE NATURE OF THE ONE.

The most mischievous error in the conception of the One is that this primal principal of universality, unity and harmony from which, or in which, all things have their real being is an Absolute. For it is clear that there is, or can be, no absolute One—whether as considered numerically or intrinsically. For the Absolute means the unrelated; but One as the first of a series is certainly related to all that follows and has no numerical meaning whatever except as related to a series.

If, on the other hand, we try to think of One not as first of a series but as all absolutely, then there is nothing to make it *one*, nothing to distinguish it from the simple nothingness of the unthought. So if we discuss the One at all, we must first begin by distinguishing it—by conceiving it as an object of thought: and this, of course, renders it no longer an absolute.

One, intrinsically regarded, then, is not absolute. For if we regard it even most abstractly as Being, or, as the whole of being, it is related to the not-being, and, as a whole, is related to its parts; and in analyzing Being, in order to distinguish it from nothing, we have had to give it qualities, that

is, to make it something—or the being of something rather than the being of nothing. This being of something, therefore, has a nature—however abhorrent this idea may be to the devotee of pure Absolutism. The Absolute, if you please to call it so, the Primal One—Pure Being—has a nature, a *natura*, that is a becoming something. While it forever is, it is also forever being born; and it is born in becoming something—or from a state of simple being becoming an existence. While at first, considered as pure ESSE, it has no conceivable attributes except those of infinity and eternity, which are simply the absence of finition or qualification—it is in existence that Being acquires essentials capable of being defined or thought of. Therefore, the stage by which pure Being exists, or becomes the Being of Something is a stage of definition. Swedenborg designates as the first "Finite" that which is distinctly conceived and born of the Infinite in the making of a world. [See *Principia*: Ch. II. *On the Infinite*: Ch. I.] The quality of that first motion in the Infinite, which is the "point" or "first simple," is its quality of "finiting," that is, of defining. (See *Summary of Principia*: II:20.) Thus it is by definition that things become and definition is a purely mental act. Things do not define themselves. It is by definition that things or something exists out of Being; or it is by definition that Being is born (*natum*) into existence and that nature (*natura*) is: just as it is by the Word that all things were made; and it is by definition that the One becomes an existing reality to our thought. But the nature of the Infinite and Eternal One must be that which it has by virtue of its own being and from no other source or cause. It must be a nature which is intrinsic to the being and becoming of any thing as such.

In examining into this nature of the One, as necessary and intrinsic, we found in our discussion in the last chapter, that this nature is trinal, in that it involves the three elements of *what* it is, *how* it is, and *why* it is. In other words, reduced to a formula the nature of every thing that is, involves the three principles, the End from which: the Cause by which: and the Effect in which the thing exists. No thing or class of things not even the infinite One exists, except as something

distinguishable from other things—the Infinite as distinguishable from the things contained in itself. "God is infinite," says Swedenborg, "and he is called infinite because he has these infinite things in himself: *quia infinita in se habet*." This distinguishing element of a nature or of a thing is its form; and, therefore, we may call the form, the cause of a thing because it is what makes it be what it is and not something else. But behind this form or instrumental cause, *causa efficiens*, each thing must have an originating end or final cause, *causa finalis*, a purpose or first motion which conceived the form or the mode of causing and bringing forth the effect.

In the Infinite itself this first cause is the real *causa sui*, the Cause of Itself, in being the End which takes form in the efficient causes—as Love takes form in Wisdom,—and by these proceeds to actualize itself in effects. But the principle is true of animate and inanimate things alike; of things finite or of the Infinite. A thing is what it is because of its cause, and its cause is shaped by the end which lies behind or within it, and both end and cause reside within the effect as in their ultimate. In the Infinite, the end is self-moved or self-originated—and the cause is self-caused as having that first end in it.

In finite things, the ends and causes are secondary, operating from the essential End and Cause in the Infinite.

Thus the End, Cause and Effect, pervade each and every thing of the universe and embrace all being in their system of trinal Monism.

IV. THE PRAGMATIC TEST; OR THE WORLD AS WE KNOW IT.

From this theoretical statement of the nature of the One if we proceed now to apply this principle to the world as we know it, our problem reduces itself simply to seeking in creation as an effect the inner planes of cause and of end.

To say that there is no end, and that there is no cause, and that all is effect, is both a contradiction of terms and a violation of the principles of all science. For, first, if the effect exist, there must be a cause, since there can be no effect without cause; and, secondly, that which we know as the objective

world or as matter is effect, since it is in itself void of every thing which is causative or can account for its own being. Moreover, science is correctly defined as a knowledge of facts in their relations to law. The facts themselves are not the law; the facts are what the senses perceive. The law is what the intellect deduces or comprehends. One apple falling from a tree does not make a law of gravitation; but neither do a thousand apples falling make such a law any more than one. Each apple falling is simply a fact by itself, having, as a material phenomenon, no power to make or cause others to fall. The law of gravitation is something which the *mind* perceives as a "way how" nature is made to act, and, as it is the mind and not the senses that perceives this *way how*, as "law," therefore we may hold that the law exists in that which is not nature, but is in nature as cause is in its effect, or as the mind is in the body.

Unless matter makes itself and moves itself, therefore, we must look somewhere else than to matter for that which is the cause of matter and of physical locomotion.

And this brings us to the recognition of that second law of the degrees of being, viz.: that besides being three in number,—end, cause, and effect,—these are entirely distinct, one from another, and can by no means be confused, merged one into the other, or substituted one for the other. In the infinitely many series of such units of end, cause and effect, embraced in the whole range of existence from God down to matter, that which is effect in one series may serve often as end in another. An impression received in my mind as effect may be the end or originating cause of my effort to produce the same or a different effect in another; but in the same series the end must be end and never cause or effect, although in these; the cause must be always cause and never effect, although in the effect; and the effect must remain ever effect and only effect, although in this effect reside both the end and the cause. Moreover the cause, although not the end, yet derives all its existence from the end; and the effect, though not the cause or the end, yet derives all its actuality from the reason why, and the manner how of its being. For if

there was no *purpose* of its *being* and no *manner* of its *becoming*, it simply would never have existed.

Does some one say—but here is an elementary atom; it simply is; there was no purpose for making it, and no manner or law of making it? But science to-day has stepped far beyond the stage of being satisfied with the "simply is" of knowledge. Least of all is it satisfied, as the restless search of its laboratories testifies, with the *name* of an ultimate atom or indivisible unit of matter so long as behind the name are playing all sorts of multitudinous forces and essences. Whatever name be given to this ultimate basic unit of the physical universe, whether atom or electron or ion or vortex or energetic, how can one call that a simple which is the complex of innumerable effects involved in its production, and which contains in itself potentialities which only the minds of countless generations will be able to discover and put to use. In other words, no atom is so simple as not to have its Why and its How; and the how and the why of its being are, with its actual existence, the discrete degrees that together constitute it an atom.

ILLUSTRATION C.

In relation to this search of science for an ultimate permanent reality in matter the following extracts from an article by B. Latour, in the *Cosmos* (Paris) of November 2, 1907, are of interest, especially to the student of Swedenborg's *Principia* with its distinctly stated theory of the successive degrees of atmospheres and their respective forces and functions, viz., the atmospheric air, the ether, and the aura:

"Not long since," says Mr. Latour, "matter—the chemical atom—appeared as a somewhat complicated structure, of variable form according to the chemical elements under consideration—the carbon atom was different from that of hydrogen, that of gold, etc.; and these structural differences of the atomic elements corresponded to differences in their physical and chemical properties. Side by side with matter, all physicists agreed in recognizing the existence of a medium having special properties—the ether—in which ordinary matter is plunged. This etheric medium is indispensable to explain

the propagation of the vibratory movements that constitute light, radiant heat, and electric waves. Matter and ether were supposed to be indissolubly linked together, and mutually interpenetrable, but while they entered in common into divers physical phenomena, their natures remained completely distinct and they seemed irreducible, the one to the other.

"To-day the position of science is changed—another step has been made toward unity. Matter and ether are no longer two distinct constituents of things, and, paradoxical as it may seem, matter has given place to ether. Matter, which for the purpose of our common and gross experimentation, appears to be in some sort the sole fundamental physical reality, is now only a modification of the ether. Regarding the nature of the ether, on the other hand, there continues to be deep mystery, and even its more important and primordial properties are the subject of discussion among scientific men, some attributing to it extreme tenuity, others regarding it as the densest of all known substances." * *

"Modern physicists having gone still further in the path of unification; they tend to consider the electron itself as a local modification or deformation of the ether. . . . On this theory the forces that manifest themselves between electrons are attributed to a sort of elasticity in the ether, of which their very existence is a proof. . . .

"Thus, owing to this last hypothesis of the constitution of the electron, the ether, that was devised to explain certain phenomena of heat, light, and electricity, becomes in addition the unifying element in molecular and electromagnetic theories. So, also, in all the phenomena of the physical world we meet electrons. . . .

"When the electrons are in motion, we have an electric current. There are certain free electrons that move from atom to atom; this is the case of a current in the interior of a metallic conductor, and self-induction, that important phenomenon that appears at every alteration of current, is nothing but the electromagnetic inertia of the electrons. In electrolysis, or chemical decomposition by electricity, we have a different kind of current, due to the movement of the ions into which

the substance is decomposed. An ion, on the new theory, is a chemical atom or group of atoms having electrons in excess (in which case it is electrically negative) or in deficiency (when it is positive). These electrified particles are set in motion in an electric field, and move toward the electrodes plunged in the fluid to be decomposed.

"When the electrons vibrate, they generate in the surrounding ether electromagnetic waves, which include those of light and radiant heat. If an electron is suddenly arrested in its movement, there is an electric shock that travels through the ether like an explosive wave through air; this gives rise to the X-rays."

And the writer concludes with the admirable and, it would seem, only rational accounting for so wonderful an evolution of media and forces, namely, in a divine disposition or manner—how in their very coming into existence.

"In this bold and triumphant flight of science toward a larger and more comprehensive synthesis, we may detect a homage—perhaps too unconscious—to the unity of divine truth and to the simplicity of that eternal wisdom which, at the basis of the created universe, has disposed all things regularly, in number, weight, and measure."—*Translation made for The Literary Digest.*

V. THE FIRST EVOLUTION.

We have in our study of Pure Being or the *Esse* seen that there are but two attributes which can be assigned to it and these in their negative sense only, namely, infinity and eternity; in naming which we merely confess our inability to assign any bound to Being either in time or in space. In other words we confess our inability to define it. And this is also the claim of the Agnostics. But the new philosophy says what the Agnostics must also admit on candid reflection, that pure Being or *Esse* must have its existence; that all being must exist; and that when being becomes existence then it assumes a *how* or *manner of being*; it becomes a something; it has qualities; form: knowable properties. Through this *existence* of Being only do we know that there is Being. The attributes eternal

and infinite as applied to ESSE are empty negatives. If we try to think of them the brain swoons. To think the eternal or the endless merely as negatives is like trying to breathe in a vacuum. It strangles thought. Whereas these very attributes when transferred into the reasonable degree of the EXISTERE become no longer negations but thinkable attributes. The eternal now means the embracing of all times without being, itself, of time, or qualified by time; and the infinite means, containing infinite, that is, all things in itself.

"Deus infinitus est"—says Swedenborg, "*quia infinita in se habet.*"—So in proceeding from the ESSE to the EXISTERE of Being we proceed from the unthinkable to the thinkable. The Being as ESSE is the fundamental of sense, of our *feeling* of a thing: the existence is the fundamental of our *thought about* the thing. We *feel* a thing to be; we *think* of a thing's existence in thinking of its qualities. We *feel* that whatever is, is: but we do not know *what* the thing is until it exists. We know the quality of Being only when it becomes the Being of something.

The first evolution is therefore from a *feeling* to a thought: from our *feeling* of that which is, to a thought of *what* that is, which is.

In this we step therefore not from the definite to the indefinite but the reverse. It is from the unknowable to the knowable or the thinkable that we step in coming to our conception of God. For God in human conception is not an absolute, but rather, is Being which exists under certain definite knowable qualities. It is also God alone who makes Being from being no thing to being some thing, to *have* form, to *be* visible to our thought, and thus intelligible. Instead of being the Unknowable, God is therefore *essentially* the first Knowable evolution and manifestation of Being. For God is not only the first substance, but also the first Form. In God the first *Esse* becomes the first *Existere*, the first End becomes the First Cause: the first Motive becomes the first Law. God from unknowable *Esse* becomes knowable intelligible Existence.

VI. GOD.

From the doctrine of the *Esse* we proceed therefore to that of the *Existere*. From Being to the being a somewhat,—to having qualities. The Being with qualities—or Being as a conceivable and knowable somewhat is God. From the consideration of pure or abstract Being we come to the study of God.

We are not to conceive of God as therefore secondary to Being or derivable from Being; but rather that the underived, the self-existent Being becomes of necessity itself the knowable God, or, that the *Esse* necessarily exists. It is the same as with substance and form, or as end with cause, while substance may be conceived of and named, in the abstract, without form, that is under the only two, and these negative attributes, of infinity and eternity. The substance in becoming anything makes the concept of its form just as necessary to us as the concept of the substance itself. The thing conceived of is therefore substance and form, and cannot be otherwise.

So is God *at once* *Esse* and *Existere*; we are compelled by the very necessity of our thinking or as preliminary to any thought to admit the infinite and eternal Being or *Esse*; but the moment we form that *esse* with qualities it exists, and that existence of the *esse* is God as object of our thought. God is therefore not to be thought of as existence derived from prior Being, even though we have to think consecutively: but God is in reality, *i. e.*, independent of our thought the eternally EXISTING ESSE.

So in the discrete degrees end, cause and effect, end may be conceived of as an abstraction but it does not exist as such; for an end, to *be* an end, must be the "End in View," must look to some effect and this through some means or cause. Thus, when existing or when actual, it is end causing effect. The cause is not derived from the end as something remote but it is the end causing. In the same manner God is the *Esse* existing.

But why must *Esse* exist, or why must Being thus be something; or what is the same thing, why must there be a God?

We have seen that we know that being is, or that the con-

cept of infinite eternal Being is fundamental to our thinking or knowing any thing. But besides this universal, fundamental concept we also know *things* as being,—the finite, visible and tangible objects of our senses. For instance: We not only know by consciousness or inmost perception that there is and always was and will be Being to which we can set no bounds, but we also know through our senses the particular, the bounded things that are. Now these particular things that are, are or exist because of their possessing some thing of that original and boundless being: For they either I. derive thence their being; or II., they have sprung out of nothing; or III., finally they are themselves eternal and self originating.

Now we cannot admit either of the two latter assertions, and we are thus compelled by our very knowledge of particular things to admit some universal Being which is Being in itself, and self existent. The admission of universal Being is as necessary as the admission of particular things. Our knowledge or our power. to know, demands them both.

We have thus before us the universal Being, the all that is, in two discrete degrees which are undeniable. We have found ourselves compelled to admit on the one hand universal, uncreated, primal Being, or the Being conceived of in the relation of origin and end of all else; and we have on the other hand this "all else" or this Being on the plane of effects or of particular finite things.

Now if there were no finite things, no particular beings, then the original Being or Esse might be regarded as abiding in itself, without conceivable form, as neither moving nor giving motion, and so as neither desiring, causing, creating nor proceeding. But we know that particular finite and created things do exist; we know that Being is not merely end, if that were possible now that the Esse assumes the relation of cause to an effect, Our knowledge, too, of being as effect, or of being as created, necessitates an admission of Being as CREATOR.

It is now that pure Being or the ESSE assumes a relation to that which is outside of itself, or to the being as finite. It is now that the Esse assumes the relation of cause to an effect of creator to a created. As such it of necessity—*ex-ists*, i. e., stands forth or out of itself. The *existence* of the Esse; or

the *standing forth* of pure Being into a Being with qualities, is thus necessarily implied in our knowledge of particular things. Unless we deny that particular things exist we must admit that the pure esse *ex-ists*, as it is alone in the *ex-istence* of the pure ESSE that particular things could come to have any being at all. The origin of all finite things is therefore in the *existence* of the infinite and eternal ESSE.

But in this existing or standing forth, the *esse*, as I have said, becomes *qualified*; from Being universal or pure *Esse* it becomes a somewhat, a Being with qualities. Now what are these qualities? What are the necessary attributes of necessary existence—those qualities without which ESSE could never stand forth and assume the relation of end to cause and effect, or of creator to created?

There must be some self-prompting or self-moving force in the pure *esse* itself; something by virtue of which an other than self is created for the very purpose that the pure *Esse* may assume relation to that which is not self, may therefore EXIST.

This impelling force in the *esse* or this all moving and all begetting substance is, regarded in itself Life, or, regarded in its relation to others, Love.

VII. LIFE AND LOVE.

Life is the only name we can give to Being when we regard it as self moving, as self created, simply; but when we regard it as the primal end, the first cause of finite being, the creator of the created, then we can give it only the name of this eternal motion, this eternal desire, this seeking the other than itself,—Love.

Swedenborg says that all men know that life is but they do not know *what* life is, namely, that it is love! Precisely as the Agnostics may say that "pure Being eternal and infinite is, but we do not know what it is;" or that "there is a universal life and a source of life to finite being but we do not know what that life is." But let them consider what alone that life, that self-moved and moving substance must be, which can cause other things to be, or make Being to exist, or can account for there being things over against the original pure

Being;—and they will see that no other name belongs to it but that of love. Science, as well as philosophy, seeks the First Mover inasmuch as the distinctive quality of matter or all created substance is its *vis inertiae* or its inability to move itself, even though it be constantly and wholly in motion, *i. e., moved*.

Matter might almost be defined as that order of being which is incapable of self-motion and can only be moved. But by this definition we would by no means imply that matter is not everywhere in motion. Rather we would say with modern science that matter everywhere exhibits motion the more interiorly it is examined; so that the searcher after the original atom is almost brought, with the late Lord Kelvin in one stage of his inquiry, to define matter in its primitive state as a form of motion in a frictionless space, a definition recalling Swedenborg's term—"a mode of motion in the infinite." Since motion exists and matter cannot originate it, its origin must be sought in a cause which is before or above matter. There is a common agreement to call this moving cause a force; but *this* force must be self originating; and there is no conceivable self-originating force but that of volition—the will acting. The will acting is what Swedenborg calls love and this he names the real substance, the real life, the real first Mover, before which nothing was and without which nothing could have come into existence.

I have said that pure *Esse* when qualified exists or stands forth with qualities; and that pure Being now stands forth or exists in the quality of love, love as the prime substance, force, motion of all things and therefore as the life. It would seem as if love were therefore an attribute or a quality of being rather than the being, the first substance itself. This has been a common conception with philosophers and theologians heretofore. Notwithstanding the Scriptural declaration that "God is love," the theologians have clung to an idea that God is a Being that loves but that nevertheless has a kind of fundamental being apart from and independent of the love. In the same way instead of holding that God is life they have conceived of God as substance having life as an attribute. Di-

rectly contrary is the conception of the new philosophy, that the first substance—the *Esse* as existing—is love itself, is life itself. If these are qualities or attributes of pure being take them away and there is no being left. There was never infinite Being that was not living being; there was never infinite Being that was not loving Being. The love and the life are in reality identical with the Being although in our minds and in our speech we may treat of Being as abstracted from both. Swedenborg, thus in T. C. R., No. 36, distinguishes between the *Esse* of God and his *Essence*. "We have made a distinction between the *esse* of God and his *essence* by reason of the distinction between the Infinity of God and his love; infinity being a term applicable to the *esse* of God and love to his *essence*; for the *esse* of God is more universal than his *essence* and the infinity of God is more universal than his love; therefore we add the adjective or term 'infinite' to the essentials or attributes of God which are called 'infinite'—as we say of the Divine Love that 'it is infinite,' *not that the esse of God is pre-existent to his essence but because it enters into the essence as into something adjoined, cohering with determining, forming, and at the same time exalting it.*" *non quod Esse Dei præexistat, sed quia ingreditur Essentiam ut adjunctivum coherens, determinans, formans et simul elevans.*

From which we learn that the infinite is more universal than the *essence* love, only in the sense that the adjective as a term is more universal than the substantive classified by it. Red is a more universal term than flower and yet we define or limit flower when we say a red flower. The term red "determines" and so forms the substantive flower. So infinite, a term applicable to the *esse* of God, determines and forms or gives universality to love as the *essence* of God. But love we see to be that substance which is infinite.

The effort to get behind the idea of love as the first substance is like that to arrive at some thing prior to life itself, prior to force, prior to volition or that which alone moves itself. The scientists have stopped at Force as the ultimate conception of the all-originating source. When they say—"Give us Force and Matter" it is evident they mean—"Give us the

mover and the things moved and we have the Universe." "L'atom et la Force—Voilà l'univers;" (Saigey in *La Physique Moderne*). In resolving the atom to its elementary substance there is no limit to its conceivable divisibility so that there is no appreciable fixed bulk of stuff constituting the ground of matter. We use the atomic symbol to express such but we cannot reach it in fact. The ultimate source of matter would seem to resolve itself into the mathematical point, or that which according to its definition has neither length, breadth nor thickness, but which by *its motion* evolves or creates the line, the line by revolution the surface, the surface by revolution the sphere, etc. Thus the origin of the conception of space-filling matter seems to be found in force or that which produces motion. Now there is but one self-originating force conceivable, namely, that of volition. Hence it seems a clearly scientific deduction that love as the originating volition is the primary substance. The moving force of love as the prime substance is instinctively admitted in the phrases which speak of man's acting from, or being "impelled," by this or that "*motive*," meaning an action of the *will*; as also by our naming these love- or volition-beats, "emotions" and "impulses." That which moves and sets in motion is love, and love is life; and as the life must precede in our conception the thing that is animated or made to live, and as the mover must precede the moved, so life and love must be conceived of as prior to those fixed, dead and in themselves motionless forms which we call the material substances. Our idea of substance, drawn from matter is of something solid, inert, impenetrable, lifeless; but this is clearly rather the form or the appearance of substance to our senses than the very prime substance which as we have seen must be action itself and life itself. So Swedenborg speaks of fire as the primary substance in a state of the most intense activity—and the scientists have come to speak of *heat*, *force* and *mode of motion* as equivalent terms. And the idea of love, the counterpart of heat in the spiritual order, as the fitting all embracing name for this only all originating motive-force is not a transcendental or figurative one, but one demanded by the exactness of science.

VIII. LOVE IS SUBSTANCE.

For we have now to notice that what we sensuously and objectively know of substance in matter is not the pure substance itself but the form of substance, and that of substance itself we have a conscious perception, or feeling, namely, that it is life. It is a part of the inverted order of our human knowledge as finite—and so of our human science, that we should think we know what we do not know and that we should deny or call unknowable that which we are more sure of than anything else. Thus the scientists say, we know what matter is because our senses tell us, and it is therefore the only knowable substance; whereas the truth is, the *substance* of matter does not appeal to the senses at all, we neither can feel it, taste it, measure it nor weigh it. What our senses have to do with is the appearances, or the forms which this ever living, ever moving substance assumes to them. Thus it is *form*, and form only, that we know in matter or have a *scientia* of, and the science of matter is not a knowledge of substances at all but of the forms and appearances of substances.

On the other hand, the agnostic scientist says, "of that which is beyond the veil of phenomena, or beyond the testimony of our senses we know nothing; we acknowledge that something is there but what that something is we know not." And yet in a true sense—that something beyond is the only thing that all men, Agnostics as well as others, do know and know most intimately, and that is life. If there is anything that every human being knows really,—by conscious perception of it, that is, instead of by mere learned definitions of it,—it is life. And this is the fundamental knowledge because it is the knowledge of the substance itself. Out of this grow and on this rest all other knowledges and all proofs and certainties. The scientific or sensuous knowledge is but a knowledge of the forms of this substance or of the phenomena of this life. Descartes deduced his first certainty "*I am*" from the consciousness of his thinking—*cogito ergo sum*. He did not derive his being from his thinking but his certainty of his being; and a strictly true statement of what he meant would be;—*I*

think; therefore I am certain that I am. But he might have said with perfect accuracy, "I love; therefore I am," for his loving was his very life or being itself.

We see therefore that knowledge applies to the form of things just as feeling or perception does to their substance. We feel *that* a thing is; we know *what* it is; we feel or perceive its substance; we know its form. Our perception of the substance of sensible objects is indeed an inferred knowledge rather than a direct one. We cannot say that we feel or perceive the substance of an orange; all that we know is the forms by which that substance appeals to our various senses, thus as round, yellow, sweet, etc. But because our primary knowledge is composed of a perception of our own life as THE SUBSTANCE to which all sensuous knowledge subserves as FORM, therefore we infer that within all forms which we know there must be equally a substance.

In other words, our first immediate knowledge of ourselves in consciousness tells us that life presents itself to ourself as something to be known; and that that presentation of life to knowledge is by life's assuming some form to our sense, at least, if not to our thinking. Thus our first knowledge is that substance has form—and our first and universal and abiding inference is that all forms are forms of an actual or a possible substance. Hence our belief in the phenomenal world.

IX. WISDOM THE FIRST FORM.

We have seen that love is the necessary essence of being, so far as being exists or stands forth and causes other things to exist or be created. And this love is life; or it is ESSE conceived of as in motion and moving to an end. Life, motion, force, all these suggest the primary substance and activity out of which a world of things indiscriminately might come; but a chosen, definite world, a world with an order and form, a *cosmos*, could only come from this life, motion or force directed *to an end*; and the only name for this force and motion directed to an end is love. For love is not indiscriminate; there can be no love except for a certain thing to be loved.

From this all-begetting and all-originating love there comes the first direction of the motion to an end—this is the *begetting or the evolution of form out of substance*. It is in the physical plane the motion of the first point into the line, or the defining of space, that gives us the element of natural or physical shape and bulk, and so gives us what we know as matter.

But the self-direction of love is its *knowledge how or by what intermediate causes to produce its effect*, and this knowledge how as pertaining to love itself is nothing else than the sapientia, (from "sapere" — to know how) wisdom. Wisdom is, therefore, the first product and the form of love; it is as necessary a counterpart of love as love is of pure being; for as pure being could never exist or stand forth in creation without love as the first motor, so could love never proceed to the creating of its own objects without the wisdom by which out of love's own substance these particular things are to be formed. Therefore, by this wisdom, called in revelation the Word or the Logos, all things were made that were made; and this same wisdom or Word is the very and only Form in which Love, or the primary Substance, can reveal itself to the world of its own creatures.

X. DIVINE PERSONALITY.

We see, therefore, that the necessary postulate that "the esse exists" renders equally necessary the postulate that the primary substance, or that the very essence of being is love, and that the very form of that essence is wisdom. Love's procession through cause to its own effect is law itself, and order itself. Law is derived from no other source than *love's self-knowledge*; and love's only begotten law is wisdom. The existence of the visible universe, therefore, compels our rational assent to these propositions:

- I. That existence implies *esse*, pure being that exists.
- II. The pure being or *esse*, in order to exist or stand forth from itself must be self-moved to this end.
- III. This self-motion exists only in volition, and volition or that motion self-determined to an end, we name love.

IV. But self-motion to an end is likewise self-direction, which is the origin of form and of law.

V. The self-given form or law of the original e-motion of pure being—love—is wisdom.

VI. Therefore, love and wisdom constitute the first substance and first form, or they are Substance itself and Form itself, from which are all finite substances and forms. In these alone pure ESSE exists, and from these alone can a world of things be produced.

VII. But love and wisdom are human or what we can alone name *personal* attributes. They constitute our idea of person, and we can conceive of them only as residing in a person.

VIII. Hence the first substance, force, motion, and life, from which is all finite existence, is *personal* substance, force, motion and life.

IX. But the only name of such an original being of love and wisdom, or all originating Person is God.

X. God, therefore, is the ESSE existing, or Pure Being standing forth in knowable form, the DIVINE-HUMAN.

We have thus from the doctrine of the pure being, unknowable except as to infinity and eternity, arrived at the doctrine of God, knowable because existing, standing forth to our knowledge, as not only divine Substance, but as divine Form, as divine Love and divine Wisdom, and, as, therefore, the Father and creator of all worlds and all things. We are thus prepared intellectually, that is, with rational assent, to enter into these declarations of Swedenborg, regarding the Divine essence.—*T. C. R.* 36.

I. God is Love itself and wisdom itself, and these two constitute his essence.

II. God is good itself and truth itself, because good is of love and truth is of wisdom.

III. Love itself and wisdom itself are Life itself, which is life in itself.

IV. Love and wisdom in God make one.

And further: *T. C. R.* 49;

V. As infinity, immensity, and eternity appertain to the Divine ESSE, so omnipotence, omniscience and omnipresence appertain to the Divine Essence, and these three are properties of

the Divine Wisdom derived from the Divine Love. For these three proceed from the Divine Love and Wisdom much in the same manner as the power and presence of the sun of this world, and in all its parts proceed from the sun's heat and light.

XI. OMNIPOTENCE, OMNIPRESENCE, OMNISCIENCE.

Here, then, we have the entire doctrine of God, namely, as to His Divine Essence, which is Love and Wisdom, and His divine properties, which are omnipotence, omnipresence and omniscience, and we are to note that these properties are those of the Divine Wisdom as derived from the Divine Love. This means, in other words, that God is all powerful because Divine Wisdom derived from divine Love has all the ability there is. Not only is knowledge power, but all power is in the knowing how to do the behests of volition. It means that God is all-wise because the divine Wisdom derived from the divine Love is all-wise, knowing, as it must, all the ends of divine Love. It means that God is everywhere present because the divine Wisdom derived from the divine Love is present in everything that love has created, and is instrumental to this very creation and preservation in existence of these several things.

XII. WHAT IS ORDER?

Again, Swedenborg says: "The omnipotence, omniscience and omnipresence of God cannot be known until it be known what is meant by order and until it be ascertained that God is order, and that He introduced order into the universe and all its parts at the creation. The omnipotence of God in the universe and all its parts proceeds and operates according to the laws of His own order."

"Order is the quality of the disposition, determination and activity of the parts, substances or entities, which constitute the form of a thing, and whereupon its state depends; the perfection of which (state) is produced by wisdom operating by love. By substance we mean at the same time form because every substance is a form, and the quality of a form is its state, the perfection or imperfection of which results from order."

"God is order because He is Substance itself and Form itself. He is substance because all things that subsist derived their existence originally, and continue to derive it, from Him; and He is Form because all the quality of substances did originally and does arise still from Him, and quality can only be derived from form.

"Now as God is the very, the one only and the first Substance and Form, and at the same time the very and only Love and the very and only Wisdom, and since wisdom operating from love constitutes form, and its state and quality is according to the order inherent in it, it necessarily follows that God is order itself, and consequently that He introduced order both into the universe and into all its parts, and that He introduced the most perfect order.

"God by virtue of his omnipotence cannot effect such things as are contrary to the laws of his own order established in the universe or prescribed in the nature of every man."

"That God *perceives, sees and knows* all things even to the most minute which are done according to order is a consequence of the *order of nature which derives its universality from the singulars of which it is composed*; for singulars, considered collectively, are termed a universal just as particulars considered collectively are called a whole; and the universal together with all its component parts is a work that coheres together as one, so that no one part can be touched and affected but all the rest have some perception of it." —T. C. R., 52-60.

XIII. THE KNOWLEDGE OF OPPOSITES.

God is also present with things which are not in the order of creation, by the *perception of the relation* of such things to such order. He is also cognizant of things which are not in order, by his *perception of opposites, or of their opposition to that order*.

God is omnipresent in all the gradations of his own order from first to last, therefore, in all the created world, and all its minutest particulars; for it is from single things being in order that there is such a thing as universal order. The presence of God in the single things of order is, therefore, at the same time

the omnipresence of God in the universal order and in all creation. God is present in the single things of order just as the heat and light of the natural sun are present in every least thing that has physical being, for as we have seen the divine Wisdom derived from the Love itself creates and gives order to all things. God, therefore, by *virtue of his order and not by virtue of his spatial extension*, is present in everything of the created universe. God is not extended any more than we can speak of love or wisdom as extended; and yet God is in all space and everywhere because his order, the form impressed on the world from his ever-creating and ever-present love and wisdom, is everywhere. What we say figuratively or after an image of the truth in regard to a great work which a man has planned or which he directs and governs, namely, that "the man is everywhere in it," means that his mind has shaped its every detail, and is constantly aware of what is being done. So we may say, not figuratively, but really because of that foremost reality from which are borrowed all human figures and images, that God although not extended in space, because not created, is nevertheless present in all space in all the gradations of his own order.—See T. C. R., 63.

XIV. "IN SPACE WITHOUT SPACE."

This *being present in space without spatial attributes*, is becoming a fact or a condition more easy for us to realize, owing to the marvellous modern inventions by which space and time seem practically annihilated so far as mental contact is concerned, even when the bodily subjects of this contact are as remotely fixed in space as ever. The magnetic or aural wave seems to travel with almost the rapidity of thought itself, so that the personal presence of beings hundreds of miles apart is as immediate almost as their mental presence by mutual recollection. Moreover, it is said that there are visible stars in our firmament so distant that a ray of light coming from them to us occupies thousands of years, and that consequently when to-night we look at one of those stars we are actually "in time without time," since we are beholding in this present moment to-night things which are happening three thousand years ago, or in the time of King David or of the Trojan War. If, then,

a "thousand years may become but as yesterday" in the sight of even finite man, how much more must it be so in the case of the infinite Wisdom. Not that we should, however, think of the Divine as being "not in space" because located somewhere above or out of space, and so as communicating with us by thought or otherwise from *afar off*; but rather is related to space just as the idea and motion of a work of art is related to every part of the work, or as the thought of a writer is in every word and on every page of his book, and as the life of man, as his volition and thought are in every part of his body. So may we conceive of God by his love and wisdom, and, therefore, by his order or what the scientist calls "law," being present in all space without being spatial, and thus as omnipresent in the whole universe of his creating.

It is as life, as the substance, the essential love itself, that God truly is in all things and is their very being; but it is by virtue of wisdom as the form of all forms that *we think ourselves apart* from God, and think a nature outside of Him; and thus we think a space which *He* is not, and think Him *afar off*. For it is thought that makes a many, and thus separates; while it is love that draws together and makes a one. And God, then, could be no One, such as love demands, that is, no One as the union of many, except the thought had made the many by means of diverse forms and qualities. The omnipresence of God, therefore, is not only that of the Divine order or law in all the divine things of creation, but it is that of his *own divine love in all the forms of his wisdom*. It is the presence, therefore, not only of the cause in all the effects but it is the presence of the End in all the causes.

Therefore, we arrive at a rational apprehension of the complete doctrine of the unity of God as set forth by Swedenborg in these words with which we conclude: "God is in all space without space and in all time without time; consequently the universe as to essence and order is the fulness of God. It follows, therefore, that by his omnipresence He perceives all things, by His omniscience He provides all things, by His omnipotence He operates all things. Hence it is plain that omnipresence, omniscience and omnipotence makes a one; or that one implies the other, so that they cannot be separated."—*T. C. R.*, 63.

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